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City and County of Denver Donates Bison to Cheyenne and **Arapaho Tribes**

(DENVER, COLO.) Denver Parks and Recreation (DPR) presented 13 American Bison to the Cheyenne and Arapaho Tribes, located in Oklahoma and one bison to the Tall Bull Memorial Council in Colorado. This gift is the first of its kind from the City of Denver to return wild bison to their native homes and helps reintroduce bison and support conservation efforts on tribal lands.

In consultation with DPR's tribal partners, the Denver American Indian Commission, the Tall Bull Memorial Council and the Intertribal Buffalo Council, the donation of surplus Denver Mountain Park bison to American Indian Tribes or American Indian Non-Profit organizations will continue through the year 2030.

"Denver shares a common vision with our tribal partners to return and restore wild bison back to historical habitats and ancestral lands," said Denver Mayor Michael B. Hancock. "Bison restoration efforts teach us how to be better stewards of the land, improve prairie landscapes and ecosystems, ensure genetic diversity of the

species, and ensure a legacy of cultural understanding."

"This donation is the result and culmination of a very long, storied history and relationship with the State of Colorado," said Cheyenne and Arapaho Tribes' Gov. Reggie Wassana. "The tribes plan to use the donated bison as a cultural, conservation and educational resource, with the goal of locating the bison on our own tribal natural plains habitat."

"We appreciate this gift and hope to grow our relationship with the great state of Colorado, "stated Chevenne and Arapaho Tribes' Lt. Gov. Gilbert Miles.

DPR recently hosted its 36th annual Bison Auction at Genesee Park, auctioning off young bison from Genesee Park and Daniels Park. This auction historically kept the herd at a healthy population size and promoted genetic diversity within the managed bison population. DPR will no longer conduct the auction but will work with our tribal partners to select tribes across the

See BUFFALO pg. 6



Indigenous Women Dance for Healing After March 22 Mass Shooting in Boulder

By Montoya Whiteman (Corn Tassel Woman)

(BOULDER, COLO)A group of Indigenous jingle dress dancers gathered in a city park across the street from a supermarket in Boulder, Colo. to wipe away the tears and begin the healing process for a community that has been impacted by gun violence.

On March 22, a mass shooting occurred where a lone gunman killed ten people, including a Boulder police officer, on a Monday afternoon.

So as to comfort a grieving community, Native American members from many tribal nations held a "Healing Dance for Boulder." Close to 100 people attended the event at Martin Park on March 31 in Boulder.

Sasha Strong, an enrolled citizen of the Red Lake Band of Chippewa Indians, is a jingle dress dancer who conceived the event. With vision and expert planning, Strong developed the event in partnership with local Native American community members.

Strong consulted with members of the Boulder City Council who helped her with logistics. She reached out to her jingle dress sisterhood, and the Plenty Wolf Singers who are based in Boulder. She broadcast the event via social media, and it seamlessly came together in two days.

"I felt sad, powerless, and vulnerable," said Strong. "I have

medicine to give, and I needed to dance for the community." Strong, a law clerk at an Indian

See BOULDER pg. 7

Pictured l-r: Jeanvieve Jerome, Penelope Rodriguez, Sasha Strong, Sarah Ortegon, Jaylyn Gough, Stephanie Jerome, Rylee Allen, Tarin Allen, Trinity KillsCrow, Jerilyn Decoteau. Not pictured: Morgan Anzures, Michelle Alvarez.





Congregation Gathers on Palm Sunday **After Over One Year** of Church Closure **Due to COVID**



Pastor Emeritus Lawrence and Betty Hart (left) along with the congregation on Palm Sunday at the Koinonia Indian Mennonite Church in Clinton, Okla. (Courtesy photos)

(CLINTON, OK) The first case of COVID-19 was confirmed in Oklahoma in early March 2020. Without hesitancy, Susan Hart, the Pastor of the Koinonia Indian Mennonite Church, closed the church. She told the congregants, "We shall meet again."

By March 16, 2020, Oklahoma declared a State of Emergency.

"It would turn out to be

possibly the longest continual state of emergency in Oklahoma history," Hart

In early January 2021, the Clinton Indian Health Service Unit and the Cheyenne and Arapaho Tribes opened vaccination sites for elder adult Tribal citizens. Congregants, aware of the danger of the virus to themselves, elders and other family mem-

See CHURCH pg. 6



Wilma Red Bird (back right) holds up her COVID vac-

cination card.

Cheyenne and Arapaho Tribes Hold Ribbon-Cutting **Ceremony for Clinton Emergency Response Center**

Latoya Lonelodge Staff Reporter

(CLINTON, OKLA.) With chairs spread 6 ft. apart in front of the podium at the former Clinton Community Center in Clinton, Okla., the front doors open to a newly renovated building, now referred to as the Clinton Emergency Response Cen-

On March 30, guests and community members were welcomed to the ribbon-cutting ceremony at the Clinton Emergency Response Center (ERC), where newly reconstructed fixtures and remodeling were in plain sight. Following the Clinton ribbon-cutting ceremony, the Geary Emergency Response Center ribbon-cutting ceremony was held the next day on March 31.

"This is our second opening of our ERC emergency response centers. They formally were our community halls, when we got the CARES funds we went in to renovate these in the hopes that we wouldn't have to use them, but that we be prepared (for COVID)," Wassana said.

Wassana said part of the CARES funds was for preparedness and that's what his administration tried to do. They looked at all of the structures they had and what could be possibly reconfigured, repaired or renovated to house people that were affected by COVID-19.

"As we seen a couple times, there was no vacancy in the hospitals, that we actually had to transfer people way on the eastern side of the state and unfortunately sometimes we lost those people," Wassana said.

Wassana said it would've been nice to have a facility in partnership with Indian Health Services (IHS) to keep people close to home.

With the former community center housing the newly renovated emergency response center, Wassana said once the pandemic is over, the centers can go back to normal use of activities and

"We got it done specifically to help those that may have been affected or if there was no room like we saw twice, that we were able to house people in here and take care of them," Wassana

Cheyenne and Arapaho Lt. Gov. Gilbert Miles took the podium next and shared how proud he felt of what the tribes have become.

"The way the tribe is going now and looking back and seeing the dreams that the legislators had, the dreams that Reggie's had, this COVID money showed up and the things I'm proud of the most is the fact that there was criteria that we had to meet," Miles said.

Miles continued to say he is proud of how everyone involved has tried to stick by what the coronavirus funds were for.

"If we ever get audited I feel like we'll come through with flying colors because we did it as best we could, we consulted with our attorneys, we all put our own input into what we thought



Cheyenne and Arapaho Tribes' Gov. Reggie Wassana and Lt. Gov. Gib Miles cut the red ribbon marking the official opening of the Clinton Emergency Response Center. (Photos / Latoya Lonelodge)

with it and now that the second ones rolling around, I'd like to think they would look at us and say the Chevenne and Arapaho are doing it right," Miles said.

Jason Holuby, with New Fire Native Design, said they have been fortunate to work a number of the facilities within the last year with the

Holuby said the Cares Act was an enormous blessing to the Cheyenne and Arapaho Tribes and a lot of other tribes across the country.

"It came with enormous challenges and that was originally what that money had to be spent on by the end of the year, it is an incredible test to the tribal leadership, figuring out how we could



The newly renovated kitchen with the Clinton Emergency Response Center. The ERCs are designated as emergency centers including the coronavirus pandemic, tornadoes, ice storms, extreme heat exposures, etc. Once the pandemic has been declared officially "under control" the centers can be returned to use to hold benefit dances,



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Tribal Nations ramp up, reflect on language preservation efforts after American Rescue Plan allocation

By Nancy Marie Spears, Gaylord News

Justin Neely, director of language for the Citizen Potawatomi Nation, grew up among elders who told him that if the Potawatomi language is lost, so are the Potawatomi people.

Now, the tribal elders who speak those Native American languages are dying from COVID-19 and COVID-complications much higher rates than white populations.

Neely compared the death of a speaker to a library burning down. He said there are seven unique tribes of Potawatomi in the United States, and among all Potawatomi there were fewer than 10 first-language speakers left going into the pandemic. Due to COVID-19, some of those might have died in the past year.

A first-language speaker is someone who grew up speaking a tribal language. Second-language speakers learned a Native tongue as a second language.

The Covid-relief bill known as the American Rescue Plan, which allocates \$31 billion to the tribes nationwide, will set aside \$20 million to help Native American nations preserve their languages. Native language preservation funding is designed to help assure the survival of tribal cultures, spiritual identities and forms of traditional communication.

Normally, tribes must compete with the other 574 federally-recognized tribes, along with colleges, muse-



The Chevenne and Arapaho Language Department staff, back row l-r: Carol Whiteskunk, Jazmine Johnson, Michael Elizondo, Brendan Haag and James Sleeper; Front row l-r: Regina Youngbear, Rebecca Risenhoover, Shaynna Walker and Michelle

Johnston, (Photo / CATV)

ums and youth centers that teach Native languages -- for federal funding that targets language preservation.

There are no fluent Arapaho speakers left in Oklahoma, said Arapaho Lead Apprentice James Sleeper, and there might be as few as 10 to 15 first-language Cheyenne speakers left.

Teresa Billy, assistant director of education services for the Choctaw Nation, said, "We have less than 1,000 first-language speakers, our loss (during the pandemic) has been approximately 100 first-language speakers out of a population of 200,00 tribal members. This could very well be defined as a crisis for the preservation of our language."

Tribes are often oral so-

cieties, Neely said, and because not every speaker is knowledgeable on every aspect of the culture, losing just one speaker leaves an everlasting hole in the tribes' cultures, communities and identities.

"You know, one (speaker) might be an avid fisherman and knows lots of terminology and concepts to deal with fishing, one might be an avid basketmaker," Neely said. "One might be a gardener and know different terminologies for certain plants. Or somebody who deals with medicine and knows different herbs and ways to treat different ailments. So, you know, just losing one speaker has a devastating effect on Native people."

Funding, or lack of it, is

what Shawnee language director Joel Barnes said was most likely the detriment to Native Nations' language programs of the past. He said the tribe would like to use the language allocations to first and foremost pay employees, not volunteers, for their work in preserving the language.

"It amazes me, after creating a budget, how much it takes to put on what I would call a successful language program," Barnes said. "And I really think that's been the failure with a lot of tribes in the language programs, why they've tried to start up and they've collapsed -- because they just simply did not have the funding to do what was necessary in order to achieve success within the language program."

Veteran News: GI Bill-Education Benefits

Effective April 1, ing, and other job readi-2021, the Department of Veterans Affairs (VA) will no longer count the use of Veterans Readiness & Employment (VR&E) benefits (Chapter 31) against the 48-month limit on GI Bill education benefits such as the Post-9/11 GI Bill. The use of GI Bill education benefits will continue to count against the 48-month limit on VR&E benefits.

If you know of a Veteran with a service connected disability of 10% or greater, they are eligible to apply for the VRE program, Ch. 31.

A Veteran will receive services based on needs and goals to include:

An evaluation to de-

termine interests, aptitudes and abilities; Professional or vo-

cational counseling to help plan for suitable and sustainable employment; Supportive services

to include case management to help with a training program, assistance with medical referrals and counseling; A computer and other

required tools, equipment and supplies; **Employment** vices to include resume

preparation, job train-

ness support;

On-the-job training, apprenticeships, non-paid work experiences;

Post-secondary training at a college, vocational, technical or business school;

Monthly subsistence allowance while school to include the Post 9/11 GI Bill BAH rate for applicable candidates;

Independent Living Services for those Veterans unable to work due to the severity of their disabilities;

Adjustment tance to help Veterans transition from military life to college and civilian life;

Assistance in finding other VA resources and assistance;

Self-employment;

Ongoing support and guidance

No or limited out of pocket money for training costs and materials;

All tuition, books and supplied covered per term, plus up to \$50 for incidental supplies and a set of printer ink per term.

For more information contact Debra Fleig by email, debra.fleig@ va.gov.

VA Direct Loans for **Native Americans**

VA Direct Loans are offered to help qualifying Native American veterans apply for a home loan using VA benefits. But the VA Direct Loan program is different than the standard VA mortgage loan, and only qualified Native American veterans may apply.

Changes to the VA loan program overall starting on January 1, 2020 make VA Direct Loans to qualifying Native American service members easier to get. Those changes include eliminating loan limits and expanding who may apply for a VA loan without a funding fee.

What kind of changes specifically affect VA Direct Loans? The alterations include:

VA Loan Funding Fees-Guard and Reserve members now pay the same amount as active duty service members, and the active duty funding fee increased slightly.

Purple Heart – If you are an active duty Service member who has earned a Purple Heart, the VA loan funding fee can be waived if you pro-

vide proof of a Purple Heart prior to your closing date.

Conforming Loan Limits - Borrowers who seek "iumbo" loans, or veterans living in higher-cost markets will have no Federally-established conforming loan limit maximums.

Native American Direct Loan – The new law removes the loan limit of \$80,000 for Veterans using their entitlement for a VA Native American Direct loan to build or purchase a home on Federal trust land.

What Are VA Direct Loans?

The VA official site states that the Native American Direct Loan (the formal name of the program) is intended specifically as a way for qualifying Native service members to use VA loan benefits for properties on federal trust lands.

These loans function in a similar fashion to VA mortgages issued by a participating lender, but they are issued directly by the Department of Veterans Affairs, hence the name "Direct Loan."

That is NOT how the VA loan program works for most veterans who are not Native or indigenous American members of the U.S. military and who are not buying homes on federal trust lands.

Typical VA mortgages are handled by a private company-a participating lender who meets VA standards and gets the proper training.

VA Native American Direct Loans do not involve a private company, third-party lender. Home loan funds come to the applicant directly from the government.

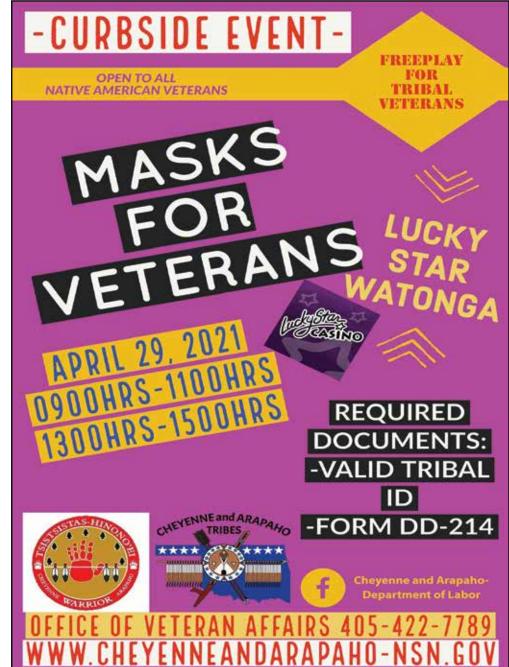
What Can Direct Loans Be Used To Do?

You can buy, refinance, build, or improve a home using a Direct Loan. However, the home must be located on tribal land (see below).

What Are Federal Trust Lands?

The official site of the United States Bureau of Indian Affairs (BIA) states, "Tribes are sovereign governments and trust lands are a primary locus of tribal authority."

See VA LOAN 1 pg. 9



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A Webinar Conversation With Author Tommy Orange



Latoya Lonelodge Staff Reporter

Bringing awareness to the contemporary trials of Native Americans in urban communities. Cheyenne and Arapaho author Tommy Orange openly shares his knowledge and wisdom on the discussion of "Writing as Resistance."

On April 1, in collaboration with the Cheyenne and Arapaho Tribes, the Oklahoma City University (OCU) Division of Student Affairs, Office of Diversity, Equity and Inclusion, and the Center for Interpersonal Studies and Film and Literature, welcomed the public to join in on their Inaugural Student Affairs Speaks Event, "Writing as Resistance: A Conversation with Tommy Orange"

"I'm so grateful to work with our partners and bring Tommy Orange to our community tonight. I want to particularly offer my gratitude to Dr. Tracy Floreani with the OCU center for Interpersonal Studies and Film and Literature, Carrie Whitlow with Cheyenne and Arapaho Tribes, and Russ Tallchief with the office of Diversity Equity and Inclusion, who were all apart of our planning committee," Tiffany Smith, OCU Director of Student Engagement said.

Orange's debut novel "There There," was the New York Times Book Review's 10 Best Books of the Year and has won the Center for Fiction's First Novel Prize and the Pen/Hemingway Award, and was also a finalist for the Pulitzer Prize.

Smith, who is of Cherokee and Muscogee Creek descent, said the event with Orange was first influenced by scholar and professor Dr. Heather Shotton, who is Cheyenne, Wichita and Ki-

"She published a piece entitled "Resisting the Violence through Writing: A Conversation with Tommy Orange" in May 2019, her work certainly influenced our event today when it was being dreamt up back in Fall of 2019," Smith said.

Reading a proclamation and citation written by Oklahoma City Mayor David Holt, JD Baker, Special Assistant to Mayor Holt, recognized Orange for the achievements he had accomplished as a writer.

"Thank you for your commitment and your contribution. I know you have inspired so many young writers, knowing your story and your journey and how conventional it is, and that you have such a natural talent as

an author in our community," Baker said.

In welcoming others to the Inaugural Student Affairs Speaks Event, Oklahoma City University President Martha Burger said the idea for the series was to bring accomplished artists, writers and leaders to the community to share their insights and experience.

"Having Tommy as our first speaker is really special and I know he was born and raised in Oakland, Calif., but I hear he has family in Hammon, Okla., so in a sense we are welcoming him home," Burger said.

In showing gratitude for Orange's involvement with the event, Whitlow, Department of Education executive director, spoke on behalf of Cheyenne and Arapaho Gov. Reggie Wassana.

"I want to welcome Tommy Orange, this event was supposed to happen last year and we were excited to welcome you home and meet you in person, but we're just thankful to be able to meet you virtually and thank you for your story telling. And on behalf of our Cheyenne and Arapaho Nation, we are proud of you and your book and happy to connect with you virtually today," Whitlow said.

The webinar, with

Orange as the evening's honoree, began with Oklahoma City University Student Moderator Robert Gonzalez asking Orange a series of questions.

"Tommy Orange is the author of the New York Best Time selling novel "There There," it's a multi-generational relentlessly paced story about a side of America a few of us have never seen before, the lives of the Urban Native population," Gonzalez said.

Orange began the discussion in talking about how he began his writing career and where his inspiration for his novel, "There There," came

"I wasn't a reader or writer to any extent as a young person," Orange said.

Orange said he played sports growing up and had dreams of playing baseball professionally.

It wasn't until after he had graduated college and found a job at a used bookstore that Orange fell in love with reading fiction.

"I became very convinced that writing was what I wanted to do shortly after falling in love with the form, with a novel. I didn't know what books could really do and spent the next 10 years really working quietly sort of

See TOMMY ORANGE pg. 7



Leader in the Field of **Domestic Violence:** Sarah Deer

Submitted by StrongHearts Native Helpline

April is Sexual Assault Awareness Month. In recognition of Native American leadership in the field of domestic and sexual violence, StrongHearts Native Helpline is honored to present its featured leader, Sarah Deer, J.D., a citizen of the Muscogee (Creek) Nation of Oklahoma. She is currently a University Distinguished Professor of Women, Gender and Sexuality Studies and School of Public Affairs and Administration at the University of Kansas, and Chief Justice for the Prairie Island Indian Community Court of Appeals.

Finding her way to justice Sarah Deer didn't see herself walking in the footsteps of her parents, so she went to school with a desire to become an actress. Acting is known to be a highly competitive vocation, so she charted a new path. She attended the University of Kansas majoring in women's studies and philosophy. These are the qualities of the leader she was naturally inclined to be.

"My dad was a lawyer and a judge when I was growing up and I didn't necessarily want to go that route," said Justice Deer. Her father is a respected tribal court judge for the Muscogee (Creek) Nation Supreme Court. Her who taught middle school biology. She could have leaned into both professions, but decided early on that she wanted to walk her own path in life. A path that had already been carved by the ancestors long before she knew it.

Sarah Deer was born in Silver Spring, Maryland but was raised in Wichita, Kansas where she spent her high school years participating in History Day, debate, forensics, theater and volleyball. She took first place in public speaking and debate in the Original Oration competition. In college, she majored in women's studies and philosophy at the University of Kansas. Her future was beginning to take shape when she applied to be a volunteer advocate at a rape crisis center in Lawrence, Kansas where the seeds of justice began to grow.

As an advocate, Deer sat through multiple jury trials and witnessed the unjust treatment of rape victims in the courts and surmised that it is no wonder that the number of rapes in America is so underreported. Victims of sexual violence were being revictimized by the legal

"I sat through a lot of cases and saw the difficult struggles victims were experiencing," said Deer. "That's mother is a teacher See DOMESTIC VIOLENCE pg. 10

Embattled Comanche chairman responds to resolution, investigation

(LAWTON, OKLA.) The Comanche Nation Chairman responded to questions regarding actions following a March 6 Comanche Business Committee (CBC) meeting during which he was suspended pending an investigation.

With two months left as chairman, Willie Nelson Sr. said, "It's been a very interesting 'term of time" serving the post. He offered highlights of his four years as chairman, to include "good business and tribal members getting their full share." He hoped the tribe would continue "down a good path." "The Nation is debt free

and I did my work without my position having any banking or financial authority," he said. "I lived by the legal quorum as the Constitution directed me."

At the March 6 CBC meeting, Nelson was targeted for investigation when Committee person No. 2 Diana Gail Sovo-Doyebi offered information to supplement a res-

olution calling for Nelson to be suspended and to turn in all Comanche Nation-owned computer equipment, including his laptop, jump drives, keys and cell phones. It also would make him ineligible to seek any leadership position or employment within Comanche Nation and/or any of its entities until the investigation is complete. The information So-

vo-Doyebi cited as the reason of need for an investiga-

Contracts initiated and signed by Nelson that were suspected to be outside legal quorum and under no legal review by counsel under "false presentation."

Actions directed without a legal quorum.

The illegal movement of funds from 60 percent oper-

ations to 40 percent per cap account fund in excess of \$3 million. The discovery of bank accounts unknown to the

CBC, including debit cards

from account No. 7474 with

BancFirst that remain open after actions to terminate them. Sovo-Doyebi also cited questionable charges to the account.

Changes to the CBC-approved proposed Fiscal Year 2021-2022 line-item budget that were agreed to in a prior CBC meeting. The numbers had to be corrected and justified in the February meeting of the CBC.

Nelson said "this out of nowhere 'thought and action" of Sovo-Doyebi amounts to "perjury of her elected position." He said she was "out of order" to present a never-before-seen resolution "filled with innuendo and illegal dictates to the law" of the tribe's constitution.

Sovo-Doyebi cited the findings by Secretary/Treasurer John David Wahnee from a financial audit as the basis of the resolution. In the meeting, Wahnee said the documents had been "left on

his desk" and that he hadn't

seen the resolution before

that day. Nelson said that on March 8, Wahnee offered to retract his name from the resolution because he didn't write it.

The resolution was tabled during the March 6 meeting for an executive session to follow two days later. Nelson said an amended resolution was offered that did not include banning him from his official duties.

The next day, Nelson said he was brought a third amended resolution for his signature. Citing his "lawful duty," he said, "I had to refuse Chairman signature due to an alteration of resolution that added dictations over what was read and voted on"

at the first meeting. "The never-seen before resolution went to an amended resolution, then to an al-

tered resolution, then went to an illegal resolution," he Nelson said the third version of the resolution had

been altered again to take

the chair and vice chair sig-

natures off and added CBC Committee person No. 1 June Sovo's name to the signature line. Sovo is Sovo-Doyebi's brother. He called it "entirely illegal" to the constitution.

Nelson said that following what he calls the illegal passage of the resolution, he was at a store that afternoon when a member of Comanche Nation Law Enforcement contacted him to bring his tribal vehicle to their office and turn it in.

"I complied and got a ride home from Comanche Nation Law Enforcement," he

Who is officially investigating the matter is an issue that continues to be obfuscated by conflicting information: whether it's being investigated by Comanche Nation Law Enforcement or Bureau of Indian Affairs Law Enforcement. Nelson is unsure, as well. "Since March 10, 2021,

Comanche Nation Law En-

forcement said I was banned from Complex grounds and

essary."

By Scott Rains my office area," he said. "All communications have been cut off to me and my posi-

tion."

Nelson likened it to actions taken in 2011 where a pending investigation of him in his then-role as Tribal Administrator took 13 months and on the 14th month, his appeal was heard. He won.

Although unable to fulfill the duties in his elected role, Nelson said he remains chairman until the upcoming election. Nominees for the position will be taken during the April 17 general council meeting at the tribe's powwow grounds. An election will follow in May. "I will preside over all

meetings of the Tribal Council or Business Committee," he said. "This entire fiasco with two months left to serve as chairman was/is so unnec-This story first published

in the Lawton Constitution written by Scott Rains, Southwest Oklahoma News.

CADOE holds Tribal **Consultations with School Administrators**

Latoya Lonelodge Staff Reporter

Partnerships are key components to ensuring Native education within the public school system. The Cheyenne and Arapaho Tribes' Department of Education (CADOE) has been working on partnerships with schools within the tribes' service areas, to help implement the successful education journey of Native youth.

Every Spring, tribal consultations are held between the CADOE and schools with a student population of more than 50% rate of American Indian and Alaska Native descent.

According to the Every Student Succeeds Act (ESSA) under section 8538, affected Local Education Agencies (LEA's) are reguired to consult with Indian Tribes or Tribal Organizations in the local area being served by the LEA. Qualified LEA's has a population of 50% or more, or receive \$40,000 Title VI funds.

Mahgan Muskett, Federal Programs administrator, said the tribal consultations came to fruition through the State Tribal Education Partnership (STEP) program.

"When this grant was developed, they were wanting tribes to have more of a vocal presence in the schools and so through this partnership we worked closely with the state department," Muskett

Muskett said they learned about all the title programs.

"We learned about the funding going to schools, what each of those titles broke down were, the amount, the percentages, who they're supposed to go to, what the money is used for, and how it was allocated," Muskett said.

When the first round of the STEP grant ended in 2015, all the information and feedback that was received helped the tribes learn they needed to have a vocal representation in the schools.

"The schools do need to know and understand that there's certain funds used for Title VI, how those funds should be used, and get input back from the tribes," Muskett said.

In 2017 when the federal government made it mandatory for tribal consultations, the Cheyenne and Arapaho Tribes, alongside the Creek Nation and Chickasaw Nation, worked with the state department to help create the handbook in spearheading tribal consultations.

Through the tribal consultations, Muskett said it allows schools to see and understand the importance of tribal sovereignty and what makes Native students unique.

"The schools are starting to realize that our students learn differently and that we do have services available for our students to enrich their education, so that they are more active in the classroom and they want to be at school and want to graduate," Muskett said.

Muskett said that's the overall outcome in tribal consultations.

"Is how can we assist the school and work together to help get these students, our students, to think about their future and what they want to do next in life," Muskett

In tribal consultations, Carrie Whitlow, Department of Education executive director, said it's also about coming to the table to form partnerships and relationships with schools.

"The consultation process has to be meaningful, that we're actually doing work together, we're partnering on events or activities and we're hearing one another, not just sitting down and giving an update," Whitlow said.

In their third year conducting tribal consultations, Whitlow said the consultations have become more meaningful since their first

"We are having those types of conversations of what are your needs, what gaps are you missing and how can we help you with the resources that we have, and more or less, we want our LEA's to value a partnership with the tribe," Whitlow

With 13 LEA's in western Oklahoma within the service area, five schools are considered mandatory. The schools are Kingfisher, Piedmont, Darlington, El Reno and Clinton public school districts.

"Less than half were very welcoming because they already had a relationship with the tribe and already partnered with the tribe on grants, so they were already in that phase of meaningful relationship and capacity building," Whitlow said.

Meanwhile other schools felt the tribes were inconsistent, putting Whitlow in a position to build consistency.

"I had to be dependable and reliable and if I said I was going to do something, I had to follow up with it, so over the past five years since I've been here I've remained consistent with communication." Whitlow said.

She said in being consistent, they have become a valuable partner and that goes a long way.

In 2020 when COVID-19 shut the Chevenne and Arapaho Tribes and surrounding schools down, Whitlow said they had only met with one school before the shutdown. Coming into the 2021 year in January, tribal consultations have begun with the public schools, such as Oklahoma City Public schools, El Reno, Yukon, Kingfisher, Geary, Clinton, Calumet, and Watonga. Apart from the mandatory consultations, schools that are voluntary are provided a courtesy consultation as part of the capacity and relationship building that the **Tribal Education Department** (TED) is striving for.

Through the consultations, Whitlow said the COVID-19 pandemic has been heavy in the conversa-

"COVID-19 and power adapting, and how we're reacting, even though we're a year in, how has it affected our students, we still don't know, but also what are the needs that still aren't being met," Whitlow said.

She said mental health was also a topic of discussion that posed a concern.

"We have students and families that are suffering and we have yet to address that. I know schools haven't, and we are trying to figure out how we address it together because we all know that our Native families have

been affected disproportion-

ately by COVID-19," Whitlow said.

With the loss of family in western Oklahoma, Whitlow said they want to know what the families are experiencing and how they can address that need and figure out what they can do as a TED.

At Clinton Public Schools, there is a population of 2,066 students and of those students, 473 are Native Americans, with 246 students enrolled with the Cheyenne and Arapaho Tribes.

Adam McPhail, Clinton Public Schools assistant superintendent, said it's been a blessing to work with the tribes and talk about students and how they can help them.

"I think these consultations are great, sometimes between government entities like schools and tribe, there's not a whole lot of communication and we are a PLC, Professional Learning Community, district in Clinton,

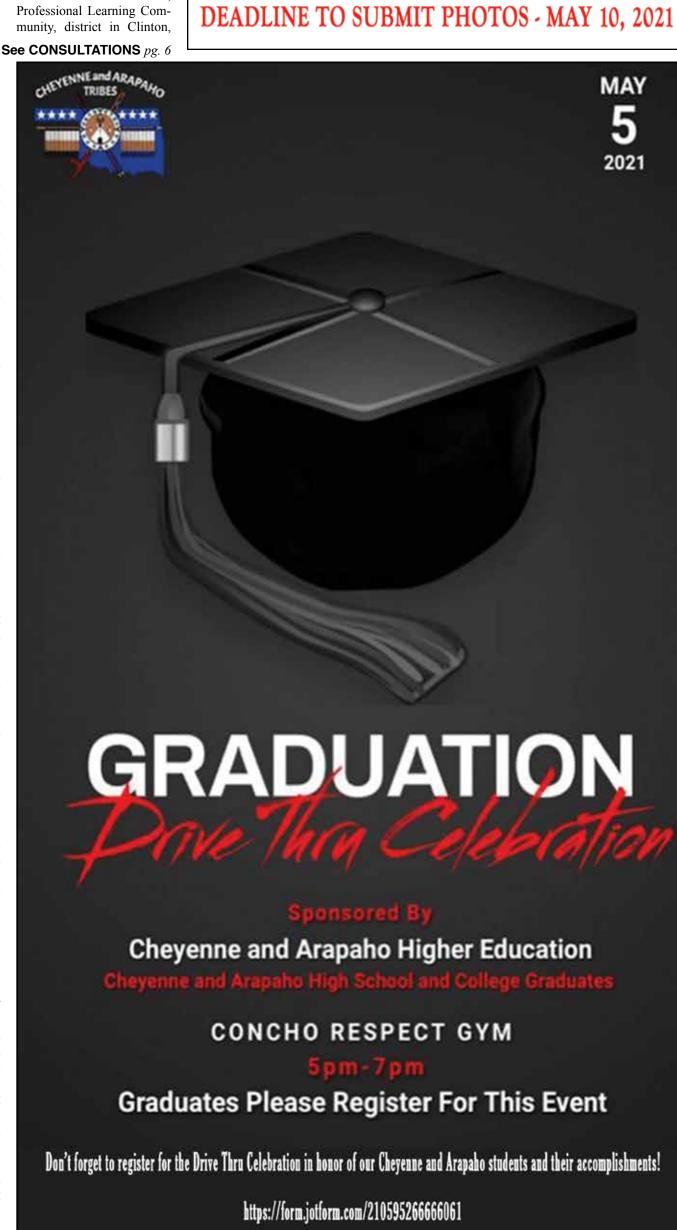


To Be Published June 1, 2021 **COLLEGE:** COLLEGE NAME DEGREE UNIVERSITY

HIGH SCHOOL: NAME

HIGH SCHOOL

SUBMIT BY EMAIL: rmstephens@cheyenneandarapaho-nsn.gov U.S. MAIL: Tribal Tribune, PO Box 38, Concho, OK 73022 (If mailing, please include return address to return photo) TEXTING: 405-201-3143



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CHURCH

continued from pg. 1

bers, welcomed the twostep vaccinations. Their belief in the vaccination program was founded on their memories and stories of the losses suffered by tribal families due to epidemics in the early 20th century. One lingering memory was the loss suffered by John Heap of Birds, whose father died in the 1920s Spanish flu epidemic. In memory of his father, John Heap of Birds, a Mennonite leader, wrote the Cheyenne Spiritual Hymn "Jesus, Nahetotaetanome" Jesus, We Rejoice to Gather Together With You based on Matthew 18:20 ... "Where two or three come together in my name, there am I with them."

By March 2021, the Congregation is fully vaccinated, and proud of the cards showing their faith in Maheo and medicine. The congregation also strongly desired to resume worshiping Christ's journey and agreed to follow the CDC

guidelines which included the waiting period after the final dosage, masks, frontdoor temperature checks, use of sanitizing gel and social-distancing in the sanctuary.

As Pastor Hart had told the congregation in March 2020, "We placed our hope in the hands of Maheo for his mercy and grace so that we could come together to worship." And so they did.

On Palm Sunday 2021, the congregation held their first in-person service in over a year.

"In him was life, and that life was the light of all mankind" (John 1:4).

Members of the congregation who had their vaccination cards were entered into a drawing for a Big Medicine Pendleton blanket. The Big Medicine Pendleton reflects seven bison representing the seven directions, North, South, East, West, Above, Below and Within. Together they symbolize wholeness

for mankind and the earth. Prayer pipes signify mankind's communication with the Creator.

The rare white bison occurs only once in every 10 million births. In 1933 a white buffalo was born in the wild on Montana's Flathead Indian Reservation and was called 'Big Medicine' to reflect his sacred power. Many Native American tribes consider the return of the White Buffalo the fulfillment of an ancient prophecy and the beginning of a new era for the peoples and Mother Earth. Tradition spoke of the coming of a herd of pure White Buffalo.

In the center of the blanket within the circle of life are four hands representing the diverse peoples of the world and a new beginning. Shades of brown and green reflect the natural beauty of Mother Earth.

Pam Heap of Birds was the winner of the Big Medicine Pendleton blanket.



Each member of the congregation who had their COVID vaccination card, had their name entered to win the Big Medicine Pendleton blanket. The winner was Pam Head of Birds.

BUFFALO

continued from pg. 1



Hancock welcomes Gov. Reggie Wassana to Denver.

country that will accept the bison to build and enhance conservation herds on tribal lands.

Denver City Council adopted a Land Acknowledgement in 2020 which asked us to demonstrate a commitment to dismantle ongoing legacies of oppression and inequity," said City Councilwoman Jamie Torres. "I'm deeply proud of our city's effort to work with tribes and the Intertribal Buffalo Council to cultural ensure and spiritual preservation.»

DPR maintains two conservation bison herds in the Denver Mountain Parks system at Genesee Park and Daniels Park. The herds are descendants from the last wild bison in North America and were originally established at Denver's City Park by the Denver Zoo and the City of Denver. The herd was moved to Genesee Park in 1914 and expanded to Daniels Park in 1938.

Denver Mountain Parks began caring for the first managed bison herd in Colorado to conserve the species and prevent extinction. Herds that numbered more than 30 million when the first European explorers set foot on the American continent were nearly wiped out by the 1880s. At the turn of the 20th century, fewer than 1,000 bison remained in existence. Today it is estimated that there are roughly 31,000 free-range wild bi-



CLINTON ERC

continued from pg. 2 ____

come together as a team and accomplish these projects in less than half the time it'd normally take for projects of this size," Holuby said.

Holuby talked about the building specifically and how they went about accomplishing some of the CARES Act goals. Holuby said the new commercial equipment, touchless surfaces, light switch sensors, and the waveless and touchless front doors were all apart of the big plan they had.

"How can we prevent the spread of germs through touching, it was possible we were able to upgrade the restrooms and to change all the toilet fixtures and those kind of things are touchless, they're automatic, and to refresh everything beyond those needs, to make this some place you guys are proud of as tribal members," Holuby said.

Through the renovations and fixtures added, Holuby said it says a lot about where the tribes are today in supporting tribal citizens in their times of need.

Playing a big role in the projects was Tim Flying Out, a citizen of the Cheyenne and Arapaho Tribes. Flying Out owns and operates Calm Construction.

"Tim has done very great work, anything we done on this building

we worked out together, he actually went above and beyond on certain things, did certain things on his own for us, especially getting our bathrooms in order, getting those all straightened out so we won't have anymore backups, getting our sewer line main fixed," Damon Dunbar, head of the Planning and Development team said.

Flying Out said it's been rewarding for him.

"Not only for just being able to help our tribes, seeing a project from start to finish, but I look forward to many years of my friends and family coming in this facility and utilizing the space, it was a great opportunity for us, I appreciate it very much," Flying Out said.

Along with the Clinton Emergency Response Center, the emergency response centers for Geary and Seiling were also his projects for recon-

"We ran them all concurrently, we were doing demo on all of them at the same time and when it was time for dry wall, we were dry walling them all at the same time. Clinton was a little different when it came time to painting, it had a little bit more painting to do, same thing with the flooring too," Flying Out Through everything that was stressed in the renovation process, Flying Out said it was mainly easily cleaned surfaces.

"That's why they picked out the epoxy floors, a lot of the stainless steel, I don't know if you remember what was in there before, it was a little different than what was in there before in each place, the specific types of paint that we needed to use and as far as the light safety items, fire alarms, added power drops in a few locations, and things the building needed just to help with the influx of people," Flying Out said.

During construction, Flying Out said one main concern that posed a big problem and was fixed, was the sewer line.

"Clinton always had an issue with the toilets not working and they'd always have to get somebody out there to run and do maintenance on the sewer lines but that wasn't part of the plan, we added that to it later but we figured it was something wrong with the existing sewers, so we replaced it," Flying Out said.

In feeling a sense of pride in working with the tribes and wanting to do good, Flying Out said he purchased more of the finishes for the buildings that normally would be the sub-contractor's responsibility to

purchase.

"This turned into eliminating mark-ups and a direct savings passed right through Calm Construction to the tribe, this would not usually happen, but our projects for the tribe were treated as if they were my own properties and was mindful on how any money was being spent like it was our money," Flying Out said.

In seeing the emergency response centers come to a completion, Flying Out said he believes tribal members are always proud of what they do.

"To be able to take construction like what I do and do it for our tribe, I knew that I was adding value and building out a project that would be useful for friends and family for years to come, it was a super proud project to do or get completed because I know no corners were cut and it was built to what was designed," Flying Out said.

Partnering with Flying Out for the renovations and construction for the centers, Wassana said it was good to have a tribal citizen with his own construction company working on the projects.

"I was really proud of that, that Tim helped us and his company, Calm Construction, put this building back together for us," Wassana said.

CONSULTATIONS

continued from pg. 5

everything we do we work collaboratively," McPhail

McPhail said he wants to be able to continue to serve Native students as well as they can.

"These have been really good opportunities for us to meet with each other and learn about each other and give us the help we needed," McPhail said.

Through the Native Youth Community Project (NYCP) grant with the tribes, McPhail said the schools are thankful for the tribes' effort in coming to the schools and helping students.

"There's a lot of things that the tribe can offer school systems that we didn't know about and there was questions coming in about offering teacher professional development, maybe some federal programming things, they may be able to come in and offer that, so we're always looking forward to having training opportunities for our

teachers," McPhail said. Craig McVay, El Reno Public Schools superintendent, said El Reno's district wide Native American per-

centage is 24%.

McVay said when it became mandatory for tribal consultations a few years ago, El Reno Public Schools have had an incredible working partnership with the Cheyenne and Arapaho Tribes and the Education Department.

"Our tribal relation from our standpoint is seamless and in many cases, it's a really cooperative relationship, everything that we do here in consultation with the tribe is through Linda Hulbutta with Indian Education. On our end, back through the tribe and various tribal education people, the whole spectrum is a very good and respected collaboration between all the groups," McVay said.

Through the tribal consultations, McVay said he hopes to have a complete and two-way communication between the tribe and the school district.

the school district.

"I think it's all about people, it's about school

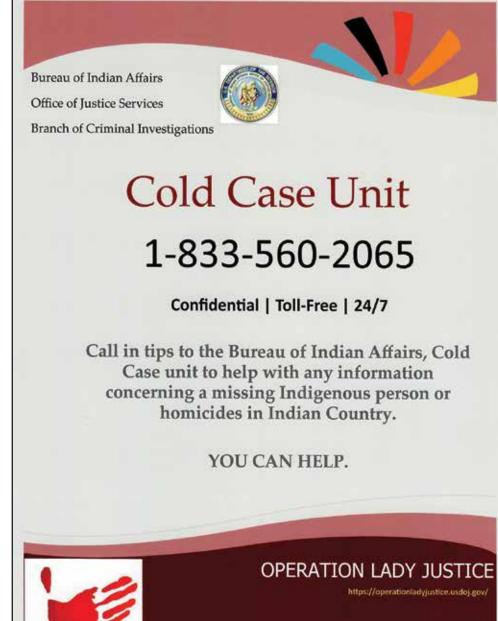
district personnel and tribal personnel and being able to have honest upfront conversations about what works and what doesn't and if we do make some mistakes, we at least have the ability to talk it through in both directions and that two way communication is really important," McVay said.

In the hopes of continu-

ing to build partnerships between the tribes and public schools, Whitlow said a majority of Native youth attends public schools opposed to tribally funded schools.

"Over 90% of American Indian and Alaska Native students are educated in the public school system, so that means only around 8% are being educated by a BIA school or charter school, but the majority of our students are in public school systems and it's important for us to have a relationship with those LEA's because that's where a majority of our students are being educated," Whitlow

said.



Native American painter Brent Learned merges his tribal culture with Pop art sensibilities

By Brandy McDonnell, The Oklahoman

A self-proclaimed mama's boy, Brent Learned was entering his senior year at the University of Kansas when he asked his mother what he could do to make her proud.

"She goes, 'Well, son, I'm already proud of you, but if you're asking to make me more proud, I would really appreciate it if you would paint your culture,"" said Learned, a member of the Chevenne and Arapaho Tribes of Oklahoma.

"So, I started doing Native American paintings, and then from there, I kind of discovered other Native American artists. ... The way I look at it is I'm telling my ancestors' story ... and I feel like I'm keeping their voice alive through my art."

The Oklahoma City painter, 51, has developed a colorful modus operandi that merges Native American themes with Pop art sensibilities. Considering himself both an ambassador of his tribe and a diligent student of art history, Learned's distinctive style has taken his work from the Smithsonian Institution in Washington, D.C., to the official music video for the Redbone hit "Come and Get Your Love" to the Oklahoma State Art Collection and beyond.

"Brent creates art with the purpose of capturing the essence, accuracy and historic authenticity of Oklahoma's indigenous peoples. His work reflects an important nexus of historic references and current influences in contemporary art," said Oklahoma State Arts Council Executive Director Amber Sharples. "He contributes an important voice to the Oklahoma State Art Collection, in conversation with other luminaries such as T.C. Cannon and Allan Houser, who continue to influence artists both in and beyond our state."

Lifelong artist

Born and raised in OKC, Learned was the eighth of 10 children born to John W. and Juanita Learned. His father was an artist of German, French and English ancestry, while his mother was the first female chairperson of the Cheyenne and Arapaho



Tribes. Although they are from two different worlds, both sides of his family boast prominent members: On his mother's side, he is related to Chief Black Kettle; on his father's, to "The Waltons" actress Michael Learned.

"My father was a sculptor ... as a matter of fact, he worked with Leonard Mc-Murry and he did all the castings of all of the governors that sit in the state Capitol. ... One of the things I always wanted to be was an artist," Learned recalled.

"Mom was always trying to work because she was working with the tribe. So when we'd come home from school, Dad would be at the dinner table sculpting, because we had a foundry behind the house. ... Dad would give us some paper and we'd sit there and we'd draw. He had a whole bunch of books on American Indian history. So, he'd have us go through there and replicate pictures from it, and a lot of them were Frederic Remington and (Charles) Russell. So, those were the two that really influenced me a lot, but when I got a little older, I started kind of getting into abstract and real contemporary stuff."

Art education

His education at the University of Kansas, where he earned a bachelor of fine arts with a major in painting and a minor in art history, also proved deeply influential.

"I learned about different artists, different art periods and everything else. ... It was a big eye-opening for me; I didn't realize there was so much different diversity in



Arapaho with Mask is by Oklahoma City artist Brent Learned, Cheyenne and Arapaho.

the world when it came to art — and as much as it was different, it felt the same to me when it came to my own culture. By the time I was a senior, I started painting my culture, and so for me, it was just kind of a natural thing to dive right into it. I was really good when it came to technique and style, and I just kind of took a little bit from the artists that influenced me and added that into what I was doing. And that's kind of how I started my career off," Learned said.

"What I've been doing lately is kind of remastering the Masters: Van Gogh and Picasso and different areas of art, but kind of giving it an American Indian influence, like if they were American Indian how would they

Remastering the Masters The Oklahoma native

likens his Native American takes on iconic

works by the likes of Henri Matisse, Claude Monet, James McNeill Whistler and more to Lin-Manuel Miranda deliberately casting people of color in his Tony-winning musical "Hamilton."

"He had people that were brown-skinned playing people who are traditionally white. And it was the most successful Broadway show. He did that to bring awareness that 'Hey, they were there at that time, too, they just weren't recognized,"" Learned said.

"For so long, you had whites basically take from indigenous people and make it their own. Now we're at this time in our society where I look at an artist like Van Gogh and all of them, they're basically non-Native, but the way they painted speaks to every demographic. So, I'm just taking what they did and making it an American Indi-

See BRENT LEARNED / pg. 10



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BOULDER

continued from pg. 1



TOMMY ORANGE

continued from pg. 4

on my own while working in the Native community in Oakland," Orange said.

In 2012 Orange began writing "There There," shortly after realizing he was going to become a father. Orange said becoming a father was his inspiration to take on something more serious.

'When I fell in love with fiction in 2005 and when I started writing, everything I was writing I was seeing as practice and starting "There There," to take on a novel in its form for the first time felt like doing something serious," Orange said.

Continuing his discussion, Orange talked about the topic of blood quantum within tribal communities. "The subject is extreme-

ly intense within the Native community and extremely abstract in the non-Native community, why blood document?" Orange asked.

Orange said blood documents are government documents that trace how much native blood a person has, most commonly known as a Certificate Degree of Indian Blood (CDIB).

"It's all very seriously tied to funding in various different ways and so it's a very personal matter and it was first made up at Virginia Colony," Orange said.

With no real solution to blood quantum, Orange said it's a personal matter to him. "Like my dad on paper

is only half, even though everyone in his community knows who his dad was, that means my son on paper isn't enough and there's no easy solutions because you have people out there pretending to be Native and that's not good, it's just a messy thing that needs to be dealt with but nobody knows how to do it," Orange said. Leaning from his own

experience that was incorporated into the novel, Orange was asked to give some insight on the sharing of culture and heritage through generations. Orange said Native peo-

ple often times get authenticated by the outside. "We're supposed to be master historians of our own tribes and languages, to be

real Indians we're supposed

to look and sound a certain

way, know about nature mystically, all these ridiculous things and I think something that's not brought into the conversation that has a lot of nuance to it is what gets passed down and what that looks like in real lives," Orange said.

Orange said passing on heritage can come with a lot of a pain and can be complicated.

"It can be a burden if the parent is working all the time and the other parent is not around or non Native. The idea of easily passing on or transmitting the ways of your people is not always an easy thing to do and this book is about urban Native people, so if you're not near your tribal center, not near the community of where a lot of your people exist, even more so, it's not so simple," Orange said.

In closing the discussion with Gonzalez, Orange said he's looking forward to releasing another novel in

2022. "I'm pretty excited about it, and it follows some of

the characters from "There

There," and what happens

to them after the powwow," Orange said.

Following the discussion was a short Q&A allowing the webinar attendees to ask Orange questions.

Seeing the comments in the chat room overflow, Smith said people were excited to know what's going to be forthcoming from the novel "There There," with the new release set for next

"I think this book got us all hooked and we're excited to hear more about these characters that you work so hard to develop," Smith said.

Smith said she's truly grateful to see herself reflected in some of Orange's work.

"As an urban Native myself, it was really inspirational, even though it's fiction but knowing the inspirations behind all of this, it's really exciting to see more work like this by Native scholars and authors such as yourself."

"Thank you for paving a pathway for those of us that are big aspiring to do some-

thing like this in the future,"

Smith said.

law firm in Denver, is graduating from the University of Colorado Law School in May 2021.

Strong focused on the jingle dress dance because it is known as a sacred healing dance. Dresses are adorned with rows of silver metal cones that are sewn in distinct patterns on colorful fabric. When the dancer moves, the cones jingle together and make a distinct harmonious sound.

Jingle dress dancers from across the Front Range Urban Corridor joined in the healing dance event. The dancers were comprised of women and girls that included Jeanvieve Jerome, Penelope Rodriguez, Sasha Strong, Sarah Ortegon, Jaylyn Gough, Stephanie Jerome, Rylee Allen, Tarin Allen, Trinity KillsCrow, Jerilyn Decoteau, Morgan Anzures, and Michelle Alvarez. Elder, Lee Plenty Wolf,

line-up of songs, which in-

cluded a prayer song, memo-

rial song, jingle dress song,

smudged the jingle dress dancers before speaking to the crowd about cultural protocol. He announced the

and round dance.

Plenty Wolf invited everyone at the event to smudge. People silently formed a line and socially distanced. Then he said, "I too was impacted by this event. My daughter and son were at the store buying laundry detergent when the shooting happened."

His family is okay physically, but like so many they are dealing with the impact of the event.

Strong, who said she is Earth Star Woman of the Bear Clan, offered a land acknowledgement statement and she recognized the Cheyenne, Arapaho, Ute, and 48 nations who are inextricably linked to this land known as Colorado.

Cheyenne and Arapaho have had an enduring relationship to the Rocky Mountains and plains region for centuries. Before the drumming,

singing, and dancing started, Plenty Wolf asked everyone to pray for the family members who are grieving. He said, "As a community we need to keep going. Life is beautiful. Life is precious."

HETCTE

illy Thomas, AAU Oklahoma Lady Fusion

When she was asked to Lilly Thomas, 13, is not your average pre-teen, bejoin Fusion, Thomas said cause when it comes to she knew it was a good team basketball and she's on the and was nervous because she court, she means business. didn't know if she was going Standing 6'1, Thomas plays to make it far with the team. power forward and post for "All of the players are

the 2025 Oklahoma Lady from eastern Oklahoma, like Fusion basketball team. far away, and I'm the only Oklahoma Fusion is an one coming from the west," AAU summer girls basket-Thomas said. ball program with players Despite her nervousness, from Oklahoma and Arkansas. For the 2021 summer

season, Oklahoma Fusion

has five teams starting with eighth grade to the junior

"The 2025 team, with

current eighth graders, is the

youngest team we have, this

is the first year that Fusion

has had an eighth grade

team," Patrick Moore, Okla-

homa Lady Fusion coach

Schools as an eighth grader,

Thomas said she began play-

ing little league basketball

when she was 7 years old

and in the first grade. And

for Thomas, it's the intensity

Attending Calumet Public

level in high school.

said.

Thomas has quickly made friends with her fellow teammates.

"It's been really fun and it's going pretty good," Thomas said.

Making her commitment to Fusion, Thomas has to travel two and a half hours to attend practices in Warren,

Having played with different league teams for basketball and being apart of her school's basketball team, Thomas said with Fusion, she's able to work on post moves with her coach. A coach she feels knows her game very well as a tall player who can also shoot.

of the game that has kept her "It's helped me a lot and there's other girls like my hooked ever since. "It gets me pumped up for height and we'd go against the day, if I'm at a basketball each other, it just helped me a lot with my strength and game at the end of the day, it would just make my day 10 my coaches have been helptimes better," Thomas said. ing me a lot," Thomas said.

As her coach, Moore said Thomas has a true post game that is hard for opponents to deal with.

"She also has the ability to shoot the three and is a good passer from all areas of the floor," Moore said.

Defensively, Moore said Thomas is learning how to use her size more and also how to guard other positions.

"I've seen her confidence grow over the last 10 games or so, this comes from playing against high level competition and having success, I think she's realizing that she has the ability to play, and play well, against anyone," Moore said.

In her position as post, Thomas said it's a challenge when going against players that are stronger.

"What's most challenging is when guards don't get you the ball and when people are guarding you, they're like bigger than you and stronger than you, it's kind of challenging but I love it," Thomas said.

Thomas said while growing up, she was always the tall child.

"I think I was always a post, but this school year I had to be the point guard for my school, which was a challenge because I'm not usually a point guard and that was one of the challenges of this past school's season," Thom-

By Latoya Lonelodge, Staff Reporter

In finishing out her eighth grade season of basketball, Thomas is at a critical point in her basketball journey transitioning into the high school level.

"I'm nervous because I know I'm going to be playing against seniors and older people than me, but definitely excited to have point guards help me, I'm just nervous about the grades and how everyone is going to be organized," Thomas said.

Nevertheless, Thomas looks forward to her goals she has planned and excelling in basketball for Fusion.

"I want to get stronger because I'm a little weak on the post and to get my dribbling skills better because I'm going to be in high school, I'm going to have to dribble sometime and also to work on my shooting too," she said.

In training for basketball, Thomas said she practices twice a week with Fusion and practices once a week with her aunt to help with her post moves.

Having heart for the



game she loves, Thomas said that's what she's learned the most through basketball.

"You're going to have to be strong in the game as a post, physically and mentally," Thomas said.

In being a part of the Oklahoma Fusion basketball team, Moore said there's benefits associated with playing for the team.

"We look for girls who have ambitions of playing college basketball, it takes a certain level of commitment to reach that level and not too many kids get that opportunity, you have to love to play basketball to play for our program," Moore said.

Moore said ultimately, Fusion tried to put players in a position where they can See LILLY THOMAS / pg. 13

COCOO OBITUARIES COCOO

Krista Raylee Fire

Krista RayLee Fire was born July 25, 1981 in Clinton, Okla., to Michael and Maria (Morlett) Fire. She departed this life on April 1, 2021 in Watonga, Okla.

Krista was adopted by her grandmother Karen Cutnose at the age of 7. She accepted the Lord as her personal savior at a young age.

Krista graduated from Weatherford High School and attended Oklahoma City Community College. She became involved in martial arts and attained the rank of 3rd degree black belt. Krista also helped teach karate and

especially enjoyed teaching the younger children.

Krista was preceded in death by her grandmother Karen Cutnose.

Survivors include her mother Maria Hernandez and her father Michael Ray Fire, one son Isaac Hernandez, one sister Sherry Fire Boucher of Canton, Okla., brothers, Michael Daukei of Canton, Jonathan Daukei of Watonga, Angel Hernandez Jr. of Corpus Christi, Texas and Luis Hernandez of Lake City, Va., and special friend Katie Brooks along with numerous other relatives and



friends.

Graveside service was held April 9, 2021 at the Canton Indian Mennonite Cemetery with Pastor Walter Mullican officiating.

Dr. Marcy Lee Whiteshield Cardwell

Dr. Marcy Lee Cardwell, 82, was born June 29, 1938, in Clinton Okla., to Henry B. and Blanche (Hart) Whiteshield. She passed away March 28, 2021, in Hinton, Okla.

Marcy was raised northeast of Hammon and attended school at Chilocco Indian School graduating with the Class of 1956. She earned her Bachelor's degree in Psychology from Southwestern State College in 1976. Marcy worked as a social worker with the state. She raised her family in Weatherford, Okla. Marcy enjoyed traveling, reading, Bible study, making jewelry and spending time with family and friends.

CACONO OBITUARIES CACONO

Marcy is survived by four sons, Jason and wife Linda Cardwell of San Marcos, Texas, Jeffrey and wife Erica Cardwell of Hydro, Okla., Samuel Cardwell of Seagoville, Texas, and Steve Cardwell of Midlothian, Texas; two sisters, Rita Winesberry of California and Pearl Whiteshield of Sayre, Okla., four grandchildren, Miranda Fischer, Katrina Cardwell, Tristen Cardwell and Jannika Cardwell and six great-grandchildren.

She was preceded in death by her parents, two brothers, Mark and Bruce Whiteshield



and two grandsons, Justin and Rvan Cardwell.

Funeral service was held April 1 in The Chapel of Lockstone Funeral Home in Hinton, Okla.

Garfield Magpie

Garfield Magpie, 67, was born Oct. 19, 1953 to Daniel and Rosa (White Eagle) Magpie in Clinton, Okla. He passed away on March 10, 2021 in Bakersfield, Calif.

He is survived by brother Daniel Magpie Jr. of El Reno, Okla., two sisters, Anna Hatfield of Oklahoma City and Susan Sleeper of Calumet, Okla., and numerous nieces and neph-

Graveside service was held April 10 at the Cantonment Cemetery with Pastor Waylan Upchego officiating.



Ryan Blu Shane Sargeant

Ryan Shane Sargeant "Blu" was born Oct. 23, 1986 to Brian Lee Sargeant and Irene Lime in Clinton, Okla., and passed away March 27, 2021 in Costa Mesa, Calif. Ryan was raised in Seiling, Okla., and graduated from Seiling High School in 2004. He has since lived in Clinton and worked at the Lucky Star Casino doing maintenance and numerous odd jobs in the area. He has also lived briefly in Oklahoma City. He is a member of the Elm Grove Assembly of God Church; he loved going to concerts and his favorite rock group was Slipknot along with many other bands. He enjoyed spending time with his family and helping care for his nieces and nephews.

He was a proud member of

the Cheyenne and Arap-Tribes of Oklahoma and was a member of the Dog Soldier Society Clan. He is survived by his mother Irene Lime of Oklahoma City, his father Brian Lee Sargeant of Macy, Neb., sisters, Chelsa Lime of Clinton, Alissa Carlon and Alyssa Carlon, both of Clinton, Kristeena Sleeper and husband J.C. of El Reno, Okla., brothers, Terry "T.J." Smith and companion, Riley Mc-Callay of Oklahoma City, and Alfred Whiteshirt and wife Heather of Clinton; and his God Daughter Nayeli Miller of Seiling. He is also survived by several cousins

that he considered being his

brothers and sisters, aunts,

uncles and numerous nieces

and nephews.



was held April 8 at the Clinton Indian Baptist Church in Clinton, Okla., officiated by Pastor Mona Bearshield.

Funeral service was held April 9, 2021 at the Cornerstone Church, officiated by Pastor Gwen Rutz, followed by a graveside service at the Canton Indian Mennonite Cemetery.

Tribute to Marcy Lee Cardwell By Her Granddaughter **Tristan Sierra Cardwell**

beautiful beloved grandmother March Lee Cardwell is now at rest. Though very unexpected, she passed peacefully, staying over at her son and daughter-in-law's home on the morning of March 28, 2021. We will miss her so tremendously. At the same time, our family is comforted and relieved by the many blessings that marked her last few days and moments.

I am trying my hardest to take it in stride and honor what she wanted for her family, but words cannot fully capture the experience I am having. I don't know if the shock and disbelief will ever go away.

We know that everyone is mortal; she was 82, and having serious health troubles. But my grandma was nonetheless, the strongest person I've ever had the privilege to know. Her health struggles late in life were just one thing out of many that she endured in her lifetime. It's truly awe0inspiring when I appreciate the difficulties she faced head-on and pushed through in her time. She

could be intimidating, and

because of her life trials, she

didn't open up to just any-



Sierra Cardwell (1) with her grandmother Marcy Cardwell and sister Katrina Cardwell.

But she loved her family and we were privileged to know her as our adorable Grandma March with the cutest little laugh and a real-ass sense of honor, our rock and source of wise counsel in trying times, lover of great grandchildren, my fa-

vorite person and best friend.

She was incredibly candid and had many repeated conversations with her loved ones about her mortality and she made her wishes known no matter how much we didn't want to hear and think

("Make sure they paint my nails." "Grandma, don't talk like that!" "What about

this outfit?" "Sure Grandma,



to prepare us for this day was just one of the many ways she looked out for us. But for all her wanting us

that's really pretty.") Trying

to be ready, we would have never let her go if it was up to us. She was a person made of steel and gave the impression that she would persist until the end of item. And in a different way, I know that's absolutely correct. I will honor her unl the end of my days.

The DREAMS Program is recruiting 40 participants from three regions and surrounding communities. The hope is to get an even split of participants recruited from each region.

Region 1: Kingfisher, El Reno, Concho

Region 2: Geary, Watonga, Canton, Seiling, Woodward

Region 3: Thomas, Clinton, Weatherford, Elk City

Applications due by April 30, 2021. Program begins June 7-July 30,

The application is available for print on our tribal webpage www. chevenneandarapaho-nsn.gov/project/DREAMS.

CHEYENNE AND ARAPAHO TRIBES DEPARTMENT OF LABOR



VA LOAN continued from pg. 3

The BAI site adds that many federal programs including the VA Native American Direct Loan program is only offered in cases where reservations or trust lands are in-

Benefits Of The Native American Direct Loan

There are many advantages with a Native American Direct Loan. First Nations veterans who wish to buy, build, improve, or refinance a home on trust lands have a variety of advantages over borrowers who cannot use VA loans or the Direct

Loan benefit: Zero downpayment No penalty for early payoff Low VA loan funding fees

VA Loan Funding Fee waiver for VA-rated disabled veterans

No VA-required Private Mort-

gage Insurance Low interest rates Low closing costs

Fixed-rate 30-year mortgage This benefit may be re-used Who May Apply For A VA Direct Loan?

The VA official site states that in order to qualify, the Native American / indigenous/ First Nations applicant must meet the minimum time-in-service requirement for the VA loan benefit. This requirement varies depending on when you joined the military, so be sure to ask a loan officer or a VA representative about your specific era of

enlistment. Like a typical VA mortgage loan, once you have met the minimum time-in-service standards, you must apply for a VA Certificate Of Eligibility (COE) and have

enough entitlement to use for your home loan. You can apply for a COE online at the VA official site, or you can call the VA at 1-800 827-1000 to request assistance with completing the form. To qualify for the Direct Loan program, your mortgage must be

for the purchase, construction, or improvement of a property that is located or will be located on feder-These loans are also available

ally-recognized trust lands. chasing land on property where, as the VA reminds, the tribal govern-

for real estate on what the VA describes as, "allotted lands, Alaska Native corporations, and Pacific Island territories" according to the

IF THERE ARE ANY QUESTIONS, PLEASE CONTACT THE

DREAMS OFFICE AT 405.422.7544 or 405.422.7918

DUE TO CONTACT WITH TRIBAL EMPLOYEES AND OTHER PARTICIPANTS,

APPLICANTS ARE ENCOURAGED TO RECEIVE A COVID VACCINE.

Department of Veterans Affairs. Who May Not Use A VA Native American Direct Loan

Native American Direct Loans are not offered for buyers looking for properties located outside federal trust lands or any of the other allotted lands or territories described above. Borrowers who want to buy real estate on trust lands must be eligible to live on those lands.

Those who would be otherwise eligible for a Native American Direct Loan but are not looking for property on federal trust land may be required to use the typical VA home loan application process with a third-party participating lender.

How To Apply For A Direct Loan

It is first required that you determine whether or not the tribe has a Memorandum of Understanding on file with the federal government. The Department of Veterans Affairs has an interactive map you can use to determine which tribes have an MOU on file.

You will also need contact information for the Regional Loan Center of jurisdiction over your potential direct loan. Call 1-877-827-3702 to get assistance with the initial paperwork, requirements, and further information once you are ready to move forward. You will be given instructions on where to download or complete the initial forms and submit your Certificate of Eligibility information where re-Rules You Should Know About

Applying For A Native American Direct Loan The Memorandum Of Under-

standing Requirement

The Native American Direct Loan program run by the VA does not automatically approve all loan applications from financially qualified borrowers. In order to qualify for this program, you must be purment there has signed a Memorandum of Understanding (MOU) with

the Secretary of Veterans Affairs. According to the VA, "The MOU spells out the conditions under which the program will operate on its trust lands." Without the MOU, the purchase of a home on a specific tribal land may not be possible.

What Is Required To Obtain A MOU For The Native American Direct Loan Program

Tribal governments or similar entities must sign a document agreeing with the federal government to establish rules or enforce existing procedures, "...that apply to the conveyance of a leasehold interest in real property by an American Indian borrower/mortgagor to a lender, Federal Agency or their assignee as security for the loan."

This agreement would include acknowledging and enforcing specific processes for "foreclosing the interest, eviction and procedures for resale of the lot or the dwelling (or both) purchased, constructed, rehabilitated or refinanced using the proceeds of the loan."

These quotes are taken directly from the official MOU. Some of the document is designed to insure that effective partnerships and cooperation are established by the Memorandum. One example:

"With regard to any loan submitted to HUD, VA or USDA for guarantee or insurance, the authorizing Federal Agency shall have the same rights as the lender with regard to that loan and the security." The agreement stipulates that "No action" that requires the lender's agreement can be taken unless the VA "also consents."

For Tribes Without A Current The VA encourages tribal governments without a current MOU with the Department of Veterans Affairs to please contact the Regional Loan Center of jurisdiction. Such refunds are never automat-Those interested in seeking a direct ic and must be applied for. Call the loan on tribal land without an MOU

are encouraged to do the same. get instructions on how to apply for VA Loan Occupancy Rules your VA loan funding fee refund

VETERAN'S CORNER Submitted by American Legion Post 401 veterans commission to represent our women veterans. We feel it is necessary to include this aspect of representation for our honorably discharged lady veterans. If you are one who has interest, we would like to know and work to establish a system. We invite you to meet and express your interest in joining us as a member of the Veterans Commission. In the interim you may contact one of the current members. The process will also include the information you need to help

you decide if you wish to be

considered. We hope to have

the opportunity to interview

and discuss the responsi-

bilities and expectations re-

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The future of reliable and

accountable tribal veterans

program is reliant on a struc-

ture that addresses the needs

of our veterans and their

families to include relatives,

friends, spouses and those

that care about the health and

safety of our honored ones.

An initiative founded by the Governor, Legislators, veter-

ans commission, to include

the American Legion Post

401 are taking an approach

that will enhance the im-

pact on veterans issues. The

founding of the American

Legion Post 401 was to assist

those honorably discharged

veterans who wish to apply

for benefits they have earned.

TAs we go forward the abili-

ty to work around the Covid

pandemic will be challeng-

ing. However, the renewed

alliance offers the bet step

forward to address these

tasks. At present the Veterans

Commission members are

Richard Williams, Harvey

Pratt, Guy Hicks Jr., and Ed

Wilson. There is a commit-

ment to move the program

ans commission are seeking

a female veteran to join the

Members of the veter-

and parameters forward.

There are basic issues that will be addressed as we proceed to define the goals and our best steps to meet our objectives. We are working to establish a reliable release of good and factual information that veterans can rely on. Information will be forthcoming in the Tribal Tribune relating to veterans issues, meetings, activities, creating reliable and dependable paths to doorways that

Veterans can rely on to gain befits earned. It is a goal of the commission to develop relationships with service organizations and those individuals that can evaluate, assess, and represent individuals in their quest for benefits. Veterans new to the VA system will learn there are steps involved, the biggest is individual commitment, and it all begins with a DD-214, all Veterans should have a copy or original in their possession or recorded in the veterans program or county clerks office. You have earned something through your honorable service, such as health care, education, housing, employment, training and perhaps a pension. You may explore all these as you are enrolled in the VA system. More news and developments will appear in the Tribal Tribune in the near future.

Commission Members: Richard Williams 405-482-8123

Harvey Pratt 405-659-

Guy Hicks Jr. 580-623-

Ed Wilson 405-850-5734

The VA official site states that borrowers eligible to apply for a VA Direct Loan must meet the same occupancy requirements as a typical VA mortgage.

That means at least one borrower obligated on the mortgage will occupy the property as the primary residence, and the home cannot be used as an occasional-occupancy property like a timeshare or vacation home.

Borrowers Must Financially Qualify

Like ordinary VA mortgages, applicants must qualify for the loan with credit scores, income, and be able to realistically afford the mort-

VA Loan Funding Fees Apply

As with other types of VA mortgages, VA Direct Loan borrowers may finance the VA funding fee or pay it in cash. The fee must be paid in full in either case. Some Native American Direct Loan applicants will never have to pay a VA loan funding fee. This is true for all vet-

Receive VA compensation for a service-connected disability

Would be entitled to receive compensation for a service-connected disability if not for the receipt of retirement pay or active duty pay

Is a surviving spouse of a veteran who died on duty or as a result of military service

Is an active-duty recipient of the Purple Heart and provides proof of this before closing time.

VA Loan Funding Fee Refunds Those who are waiting for VA determination for service-connected medical claims and have not had their records officially updated may be required to pay the VA loan funding fee as though they were not exempt, then apply for a refund of the funding fee once the VA has officially updated the veteran's re-

VA directly at 1-800 827-1000 to

and be sure to have your loan paperwork and details handy when

Restrictions On The Native

American Direct Loan Native American Direct Loans can be used to primary residences only. The home you buy must be classifiable and taxable as real property, which means no recreational vehicles, houseboats, or mobile homes not intended to be

affixed to a permanent foundation. You cannot purchase a home using a VA mortgage (Direct loans or otherwise) to operate commercial enterprises, buy property that is not primarily residential, or property where the non-residential use of the home interferes with the residential

nature of the house. Refinancing With A Native American Direct Loan

You may be permitted to refinance a mortgage using a Direct Loan, but you will not be permitted to skip payments-the loan must be brought current at closing time one way or the other whether that is by paying off any late or missed payments, including them into the new loan amount, having the missed payments forgiven, etc.

Borrowers are free to sell, transfer, or dispose of the property at any time and there are no restrictions on resale except for any applicable tribal or territorial laws that may affect the transaction.

Cash Back At Closing Time

All VA mortgages including Native American Direct Loans have a restriction on cash back to the borrower at closing time when the loan transaction is not specifically designed to do so (such as a VA cash-out refinance loan).

Borrowers applying for new purchase mortgages under the Direct Loan program should not expect or receive cash back except for certain refunds that may be allowable under VA loan rules.

This article was published on the Military Benefits Website, written by Joe Wallace, a 13-year veteran of the United States Air Force.

DOMESTIC VIOLENCE

when I decided to go to law school." Deer committed to the cause of helping rape victims throughout the legal process. She studied the processes and procedures and began to imagine how prosecutors could do a better job in cases of sexual violence. Eliminating the element of victim-blaming was a top priority.

Victim-blaming shaming

Victim-blaming is the attitude that suggests the victim rather than the perpetrator is responsible for the assault against them. Defense attorneys imply the victim's own actions, words and/or dress provoked the attack against them. In reality, victim-blaming is a cruel attack on the victim that is not only baseless, but it is also traumatizing and an effective deterrent to reporting future

attacks. "All across the board rape is underreported," Deer explained. "There's no way of knowing the percentage of people who [do not report], but we do know how unusual it is for rape victims to call for help." She added that sexual violence needs to be understood as a pattern that began with Columbus when Native peoples were targeted, stalked and kidnapped. She stopped short of the gruesome details that caused historical trauma in Indian Country — though it is worth mentioning in brief.

Historical truths and jus-

Columbus subjugated Indigenous peoples with genocidal tactics including torture, rape, dismemberment and murder so brutal that Native peoples could never forget the trauma of colonization. The lust and greed of colonizers, the religious assimilation, the degradation and dehumanizing treatment of Native peoples still prevail in racism and stereotyping. Those who survived the human carnage of Columbus often committed suicide. The aftermath continues.

Truth be known, Native women and girls have long been subjected to unjust treatment at the hands of non-Natives but those relationships were made even more complicated in the judicial system through either lack of jurisdiction and/or jurisdictional negligence on behalf of state and federal courts. These jurisdictional loopholes enable perpetrators who commit crimes on tribal land and against Native peoples to escape prosecution

Deer explained that in the legal system — tribal courts have not had jurisdiction over non-Native perpetrators who commit criminal offenses against Native people since the 1978 Supreme Court decision in Oliphant v. Suquamish. This is especially devastating in cases sexual violence. Beyond that injustice is having an insufficient tribal police force — whose lack of access to resources is another barrier to justice.

Small victories and big

In 2013, Deer's testimony before Congress regard-

ing violence against Native women contributed to the reauthorization of the Violence Against Women Act wherein provisions addressed tribal jurisdiction over domestic violence cases and assaulting a police officer. While many applauded this legislation, Deer saw those provisions as a step in the right direction rather than a victory.

"I don't think we stop at piecemeal legislation. We need full and complete jurisdiction," said Deer who admits that tribal court jurisdiction over non-Natives is not easily taken to task especially in light of previous court rulings.

Overturning Oliphant

"My long-term goal is to overturn Oliphant," said Deer referring to Oliphant v. Suquamish Tribe, 435 U.S. 191 (1978) a United States Supreme Court case that determined "Indian tribal courts do not have inherent criminal jurisdiction to try and to punish non-Indians, and hence may not assume such jurisdiction unless specifically authorized to do so by Congress.1

Deer understands that the impact of that ruling has been a barrier to justice ever since. She explained that overturning Oliphant could take years if not decades, but to do so would make a clearer path to justice. Until then, she intends to stay the course and maintain her life's goal to end violence against women.

In 2019, Deer's work as a lawyer and advocate did not go unnoticed. As a rec-

Memorable moments

ognized legal scholar, a university professor, and a dedicated activist for Indigenous women, she was inducted into the National Women's Hall of Fame where she met Sonia Maria Sotomayor, associate justice of the Supreme Court of the United States. It is her most cherished memory and a highlight in her career.

Additionally, Deer was named a MacArthur Foundation Fellow in 2014 and a Carnegie Fellow in 2020. She also co-authored four textbooks on tribal law and has been published in a wide variety of law journals. In 2015, she authored "The Beginning and End of Rape: Confronting Sexual Violence in Native America," a culmination of over 25 years of experience working with survivors. It earned the Best First Book award from the Native American Indigenous

A final note

Studies Association.

In the voice of an advocate to victims of sexual violence, Deer shared a message from the heart.

"Being a victim doesn't identify who you are. It's something that happened to you," said Deer. "I want victims to know that the violence that happened to them may affect them, but it doesn't define and can never change the core of who they are nor the value of who they are. It doesn't matter if the sexual assault happened 40 years ago. There is hope and there are people who can help."

StrongHearts Native **Helpline Expands Operations**



(EAGAN, Minn., April 5, 2021) -StrongHearts Native Helpline (1-844-7NA-TIVE) has expanded operations and is now offering text advocacy. The expanded service launched on Friday, April 2. Text advocacy can be reached by using Strong-Hearts Native Helpline's number: 1-844-762-8483.

StrongHearts Native Helpline is a culturally-appropriate, anonymous, confidential and free service dedicated to serving Native victim-survivors, concerned family members and friends affected by domestic, dating and sexual violence. Strong-Hearts Native Helpline is a project of the National Indigenous Women's Resource Center and the National Domestic Violence Hotline.

Like online chat advocacy, text advocacy increases accessibility for individuals who may be hearing impaired and those who may be uncomfortable or unable to vocalize a call for support. As the pandemic continues and victim-survivors in abusive relationships are forced to shelter-in-place with their abusive partners; it becomes even more vital to offer multiple communication options so victim-survivors can decide what is a safe and appropriate option for them.

"We are eager to expand our services to reach every Native victim-survivor who needs it," said StrongHearts Director Lori Jump (Sault Ste. Marie Tribe of Chippewa Indians). "StrongHearts will continue our work until all of our relatives have the resources they need and are safe from violence."

According to the National Institute of Justice and the Centers for Disease Control and Prevention's 2010 National Intimate Partner and Sexual Partner Survey, Native Americans and Alaska Natives experience some of the highest rates of domestic and sexual violence in the United States. The study found that more than four in five American Indian and Alaska Native women had experienced violence in their lifetime, and one in three had experienced violence within the past year. The study also examined how this violence affects tribal communities and Native survivors. For American Indian and Alaska Native people, the study found about half of women and nearly one in five men stated they needed victim services. With few options and supportive resources, Native American victims of abuse often go without assis-

To address these inequities and better serve Native Americans and Alaska Natives, StrongHearts has been rapidly expanding. In 2020, StrongHearts launched online chat advocacy and sexual violence advocacy. In 2021, StrongHearts increased advocacy services to 7 days a week, 24 hours a

As American Indian and Alaska Native communities continue to navigate the isolating effects of COVID-19, 24/7 expanded operations and text advocacy will allow those experiencing domestic and sexual violence to connect with a highly-trained advocate whenever they need free, anonymous and

confidential support. About StrongHearts Native Helpline

StrongHearts Native Helpline is a culturally-appropriate domestic, dating and sexual violence helpline for Native Americans, available by calling or texting 1-844-762-8483 or clicking on the chat icon on Strongheartshelpline.org. Strong-Hearts Native Helpline is a project of the National Indigenous Women's Resource Center and the National Domestic Violence Hotline.

BRENT LEARNED

continued from pg. 7

an theme."

Tribal historian

Along with delving into art history, Learned also considers himself a student of Oklahoma and Cheyenne and Arapaho history. He encourages up-and-coming Native American artists to use their work to tell stories specifically from their personal tribal backgrounds.

"I tell them, 'There's a lot of history in your tribe that's probably never been told. ... I want to tell the stories of my people, and I want to sell it in a way. History is written by the conqueror; it's not written by the conquered," Learned said.

"Those are kind of the stories I think about when I paint, stories that are from my ancestors that had never been told that I'm able to depict in my work. Hopefully, when people see that and see my work, they take a little bit of that with them."

Although he is best known for his vibrant paintings that sometimes incorporate cheeky satire or even the nudity not often seen in Native art, Learned's dedication to his tribe's history led him in 2014 to join several other artists in creating works for the traveling exhibit "One November Morning: Art on Sand Creek by Cheyenne and Arapaho Artists." The national exhibit commemorated the 150th anniversary of the 1864 Sand

Creek Massacre, where

more than 150 Cheyenne and Arapaho people were brutally killed by Colorado militia.

"They were hard to paint because I usually like to paint something that bring smile to a person's face and make them feel warm and comfortable. But the paintings I depicting did Sand Creek, those weren't. Those were gut-wrenching

and they kind of tore your heart. Those were kind of hard to do, but then again they have to be done because artists are historians of their time," Learned said.

More to do

When the COVID-19 outbreak reached Oklahoma last year, Learned other Cheyjoined enne-Arapaho artists like Harvey Pratt, Gordon Yellowman and George Levi, his cousin, in creating posters that could be shared on social media encouraging tribal members to take pandemic precautions.

"They depict the CDC guidelines on what to do during a pandemic: washing your hands, social distancing, mask up, think of your elders and things of that sort. ... So, that was a way to share my art and

not only that but to let



Chester Nez, Navajo Code Taker is by Brent Learned

people know about what realize how big they were to do," he said.

Also in 2020, he collaborated with Levi and Legacy Recordings, the catalog division of Sony Music Entertainment, to created a new music video for "Come and Get Your Love," the muchloved 1970s pop-rock classic by groundbreaking Native American band Redbone. The song has been popularized in recent years by the Marvel movie "Guardians of the Galaxy." "It was a fun project. It

was a great, great experience," he said.

As he prepares for a hometown solo show in November at the Paseo Arts and Creativity Cen-

ter, Learned said he is grateful for the artistic experiences he's had so far.

"Some of the artists

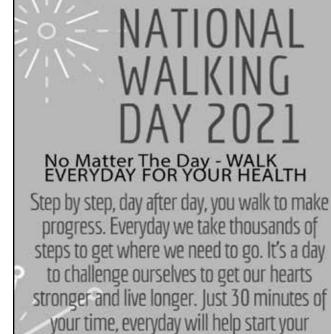
that I've met, I just didn't

and how influential they were on not only to me, but other artists ... like Fritz Scholder, I met him years ago, early in my career. Then, I worked with Dale Chihuly on his Eleanor Kirkpatrick (Tower) piece at the Oklahoma City Museum of Art. I did a piece for Ed Ruscha when he got an award at the state Capitol a few years ago ... since he and I both went to the same high school, Northwest Classen," Learned recalled. "I've seen quite a bit

and done quite a bit in my life — and there's a lot more I'd like to do." For more informa-

tion, go to www.facebook.com/brentlearnedart or www.instagram. com/brentlearned

This story first published in The Oklahoma.



health benefits.



Did you know that approximately 70% of our immune system stems from your gut? Let's look at some

ways we can build up our immune system so that we can protect our bodies from illness.

Putting in good bacteria to crowd out the bad bacteria is one way. Remember, when we take antibiotics, it not only kills bad bacteria but it also kills our good bacteria in our digestive tract. Replacing the helpful bacteria through our diet will bring back balance and rebuild our immune defense.

Probiotics provide us that good bacteria

Love Your Guts

we want in our bodies. There are probiotic supplements that can be taken either by pill form or some come in liquid form.

Luckily, nature has our back and we can

get probiotics naturally in certain foods that have been fermented: Kefir (found in the yogurt section),

kimchi, sauerkraut, yogurt, miso, pickles, tempeh, kombucha, natto.

Eating fiber will also help protect our gut health. Good sources of fiber include: fruits, vegetables, legumes (peas, pinto beans, black beans, white beans, etc, lentils), and whole grains.

We want to remember this information for our children as well and offer them Breastmilk for these nutritious foods.

infants also creates a healthy gut and immune system. If you're pregnant, creating a healthy gut during pregnancy will create a healthy gut environment for your developing infant as well.

If you'd like to watch a short and interesting YouTube video to learn more about this topic go to:

The Invisible Universe of the Human Microbiome on YouTube.

Remember vour handwashing techniques, scrubbing for at least 20 seconds. Remember to wash all surfaces daily and don't forget to clean your cell phone, door knobs, car handles and steering wheel and don't forget to wear a face mask.

For a personalized weight management

Tara Conway, MS, RD, LD, CDE Jenna Crider, RD, LD, IBCLC C&A Diabetes Wellness Program

plan that meets your individual needs, consult a registered dietitian either at the Diabetes Wellness Center or the Clinton Service Unit.

For more information and tips on health and wellness contact Tara Conway @ Diabetes Wellness Program 405-422-7685/1-800-247-4612 ext. 27685 @ tconway@ cheyenneandarapaho-nsn.gov or Jenna 405-422-7656/1-800-247-4612 ext. 27656 @ jcrider@cheyenneandarapaho-nsn.gov.

Sources: Todav's Dietitian October 2020 Issue, Probiotics and Immune Health. Vol. 22, No. 8, P. 30 Physicians Committee for Responsible Medicince: https://www. pcrm.org/health-topics/gut-bacteria

Voter Registration for 2021 Election Ends June 15

Voter registration for the Chevenne and Arapaho Tribes 2021 Elections is now open. Voter registration will close on June 15, 2021 and will not reopen until after the 2021 elections.

Cheyenne and Arapaho citizens may submit their voter registration form online by visiting www.cheyenneandarapaho-nsn.gov and click on the Election Commission tab, or contact one of the Election Commissioners, A1 Ray Mosqueda at 405-306-9281, C1 Sandra Hinshaw at 405593-7944, A2 Dale Hamilton at 405-248-7584, C2 Norma If you have registered to vote in the past election, please Yarbrough at 405-538-6664, A3 Pat Smothers at 405-535-7863, C3 Ramona Welch at 405-464-2716, A4 Elizabeth Birdshead at 405-464-6043 or C4 Sarah Orange at 405-637-6036 to have a voter registration form mailed to you or by filling out the voter registration form below, cut out and mail back to the Cheyenne and Arapaho Election Commission, PO Box 89, Concho, OK 73022.

All Tribal citizens 18 years ad older are eligible to vote.

contact your district election commissioner to verify your correct address is still current. If your address is not correct, or if you have moved, and you request an absentee ballot, your absentee ballot will not be delivered to the correct address. Please ensure your address is correct by contacting one of the election commissioners listed above.



CHEYENNE & ARAPAHO TRIBES OF OKLAHOMA VOTER REGISTRATION FORM



Name	Maiden Name	_ Tribal Roll #	DOB			
Telephone No	E-Mail (Optional)	Other Names Us	ed			
Mailing Address			Zip Code			
Address of Residence (if different than your mailing address)						
Are You a Current Registered Voter If yes, what is your District (v) one: Absentee In Person						
What type of Registration is this (v):			-			
	UpdateTribal Affiliation fro	mto)			

DISTRICTS

Please check one if this is a New, District or Tribal Affiliation Change

Cheyenne	, , , , , , , , , , , , , , , , , , ,	<u>Arapaho</u>
C-1	Seiling, Watonga, Longdale, Canton	A-1
C-2	El Reno, Calumet, Kingfisher, Geary, Greenfield	A-2
C-3	Thomas, Deer Creek, Weatherford, Colony, Clinton	A-3
C-4	Hammon, Elk City	A-4

In accordance with the "Cheyenne & Arapaho Tribes Constitution Article IX Sections 1 & 2":

- A. Members of the Tribes age (18) eighteen or older shall be eligible to vote in an election;
- B. Cheyenne voters shall register in the Cheyenne Districts in which they reside. Cheyenne voters who do not reside within a Cheyenne District shall register to vote in any Cheyenne District; provided that once registered in such District, the voter shall not be permitted to change districts unless he or she establishes residency in another Chevenne District:
- C. Arapaho voters shall register in the Arapaho Districts in which they reside. Arapaho voters who do not reside within a Arapaho District shall register to vote in any Arapaho District; provided that once registered in such District, the voter shall not be permitted to change districts unless he or she establishes residency in another Arapaho District:
- D. A member of the tribes who possesses both Chevenne and Arapaho blood shall register to vote in either a Cheyenne District or an Arapaho District, provided that such member may only change from a Cheyenne District to an Arapaho District or from an Arapaho District to a Cheyenne District, once;
- E. A member who is properly registered to vote in a District shall not be required to re-register to vote unless the member establishes residency in another district or fails to vote in (2) two consecutive elections.

certif	y I have read	d and	understand	the Che	yenne	& Arapaho	Constitution	Article IX,	Section:	1 & 2	2 and	all ti	ıе
nform	ation given is	true	and accura	<u>te.</u>				•					

information given is true and accurat		Sonstitution Article 17, Section 1 & 2 and an the	
Signed (Registered Voter)		Date	_
	Election Commission	Certification	
Tribal member	, Roll #	is a Eligible Registered Voter in the	
District effective (date)	Verified by (Election Commissioner)	
Date Eligibility Receipt Mailed	E-Mailed	Seal	

RETURN TO: C & A Tribes of Oklahoma, Election Commission, PO Box 89, Concho, OK 73022, 1-800-247-4612, ext 27619

LEGAL PUBLIC NOTICES

IN THE TRIAL COURT IN THE TRIAL COURT CHEYENNE AND ARAPAHO TRIBES OF DIGGREDMA
P.O. BOX 102 FILM CONCHO, OKLAHOMA 73022. In The Matter Of Guardianship Of: JERRI MAE CHAVEZ DOB: 02/14/1958 An Alleged Incapacitated Adult

NOTICE BY PUBLICATION

The Cheyenne-Arapaho Tribes to: JOE NIGHTWALKER JAMES NIGHTWALKER SELSO CHAVEZ

You are hereby notified that MARIA CRUZ-GARCIA has filed in this Court a Petition of ship of Jerrie Mae Chavez, an Alleged Incapacitated Adult, on the 6th day of APRIL, 2021, and that said Petition is hereby set for a Hearing to be heard in the Courtroom of said Trial Court of the Cheyenne and Arapsho Tribes, 100 W. Biack Kettle Boulevard, Concho, Oklahoma, on the 2187 day of

APRIL, 2021 at 10:00 A.M., at which time you may appear and show cause, if any you have, why said Petition for Guardianship should not be granted.

Duted this 6th day of APRIL, 2021.

CHEYENNE & ARAPAHO TRIBES OF OKLAHOMA APR 0 7 2021 FILED THE TRIAL COURT IN THE TRIAL COURT CHEYENNE AND ARAPAHO TRIBES OF OKLAHOM CONCHO, OKLAHOMA 73022 In The Matter of the Guardianship Of Case No. PG-2018-0036 GENESIS LUNSFORD

The Cheyenne-Arapaho Tribes to: ELIZABETH DYER

An Alleged Incapacitated Adult

The above-styled case is hereby set for hearing in the Trial Court of the Cheyerne

Ampaho Tribes on the 28th day of APRIL, 2021, at 10:00 A.M. O'clock, in the

Courtroom, 100 W. Black Kettle Boulevard, Concho, Oklahoma

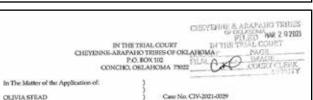
YOU ARE HEREBY NOTIFIED TO APPEAR, on the above date and time indicated for

presentation of your case before the above-entitled Trial Court.

Dated at the Trial Court of the Cheyenne-Arapaho Tribes this 7TH day of APRIL, 2021.







Almania Brown, Deputy Court Clerk Cheyerne and Ampaho Trial Court

To Establish Paternity and Name Change

NOTICE OF HEARING FOR NAME CHANGE AND PATERNITY BY PUBLICATION

The Cheyenne and Arapulo Tribe: Angel Victoria Stead Address Unknown

The above-styled case is hereby set for hearing in the Trial Court of the Cheyunne and Asspalso Tribes on the 19th day of May, 2021, at 2000 A.M., O'clock, in the Courtroom, 700 Black Kettle

YOU ARE HEREBY NOTIFIED TO APPEAR, on the above date and time indicated for you will need a smort device such as a desktop computer, laptop, tablet, or smurtphone. Your smart device will need a camera, microphone, and a stable internet connection. If you do not have acc

art device, you can use a non-smartphone or traditional telephone.

wast use the following is order to log in or join the meeting.

Video contenenting for smart device some.

a Zoom link:

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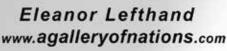
Dated at the Telal Court this 29th day of March, 2023.



Authentic Native American











Happy 91st Birthday Sidonia Blackowl Love all your family & friends



Happy 13th Birthday Rachelle Love your mom Farah, Tara & Jason and many friends & family





NOTICE BY PUBLICATION

TAKE NOTICE, that JESSICA LONE ELK has filed in this Court a Petition For Name Change on behalf of a C.S.Y. and C.J.Y. minor children, as follows, to wit; from C.S.Y. to the name of C.S.L. and C.J.Y. to the name of C.J.L. and that the same will be heard by the

Kettle Boulevard, P.O. Box 102, Concho, Oklahoma, 73022, on the 1971 day of MAY, 2021 at 10:00 A.M., and any written protest may be filed in the case, prior to the date set for the hearing

Issued this 2nd day of APRIL, 2021.

Chevenne and Arapaho Trial of Concho, Oklahoma in the Courthouse located at 100 West Black



Happy 12th Birthday **Tommie Joe** April 16 Love all you family & friends



Happy I Oth Birthday Try/tan! April 4 love your Dad, Sarah & all your friend, & family!



CONGRATULATIONS



Photo / Hollie Youngbear

Congratulations to the 2021 Oklahoma Native American Youth Language Fair Winners in the 9th 12th Grade Comic and Cartoons Category from Watonga High School.

From left to right: 1st Place Juniper Espy "The Corn Man" / Cheyenne, 2nd Place Aubrey Bridges "Conversation" / Arapaho, 3rd Place Michaela Barcindebar "Generations Healing through Language" / Cheyenne and Honorable Mention Laron Whiteshield "Generations Healing through Language" / Cheyenne.

NATIVE AMERICAN HEALTH



Bat Shunatona



Leroy Downs Jr.

Are You Getting the Most Health Care Benefits that Native Americans Are Entitled To?

65 and Over:

Low Income Subsidiary (LIS) could eliminate the cost of the Native American Part D-Prescription Drug if Native American If Native American uses the Indian Health Clinic for their pharmacy needs, one could get \$40 reduction off the monthly Part B.

Under 65:

If Native American qualifies for the Affordable Care Act (ACA), tribal members get no cost Health Insurance

Native American Health will be holding short meetings about Native American healthcare and the benefits you are NOT RECEIVING! Call For Times at 405.487.7011 Leave a Call Back Number. Refreshments will be Served

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PAID ADVERTISING

Enid Outlaws: New Team 2021 ENID OUTLAWS SCHEDULE Joins 'The Basketball League'



Lindy Waters III



Chance Comanche

Rosemary Stephens Editor-in-Chief

If you are a basketball fan living in or around Enid, Oklahoma ... then you are in for a treat in 2021.

The Enid Outlaws basketball team takes to the court for the 2021 The Basketball League (TBL) season, with several players having Oklahoma roots. Including former Oklahoma State University Cowboy's Lindy Waters III, Curtis Jones, long time Watonga resident and former Northern Oklahoma College Wayne Runnels, who was a former NJCAA All-American before transferring to Creighton University.

Also on board former Division I player Chance Comanche out of the University of Arizona, who also played with the Memphis Hustle and the Canton Charge of the NBA G League, and Division I player Kevin Young out of the University of Kansas.

During an April 8 media press conference held at the Stride Bank Center in Enid, Okla., President/Owner Jonathan Reed introduced the head coach for this year's season, Ed Corporal and general manager Brian Jamison.

"We are excited to be here in Enid and playing at the Stride Bank Center this year, and while I will be introducing our team, what I want to say is the fans need to be our sixth man," Corporal said. "We need to have you guys cheering us because want to make Enid, Oklahoma the best team in the TBL and I want to make it where everyone want to come to Enid to play."

The Enid Outlaws are the newest team joining the TBL this year, a minor professional basketball league.

The TBL first began play in 2017 as North American Premiere Basketball (NAPB).

In 2018 Dave Magley acquired the league as sole owner, moved the headquarters to Indiana and rebranded it as The Basketball League. Currently there are 35 teams within the league, with the 2021 season having a 24 regular game sched-

ule. Sporting events, as with most everything else in 2020, abruptly stopped due to the coronavirus pandemic, and with it also stopped many from realizing their dreams or moving forward with their goals.

Waters, who played guard for Oklahoma State University, ended his college career in 2020 with over 1,000 points, 250 assists and 100 steals. Playing for the Enid Outlaws just "came out of the blue," for Waters, whose original plans had been put on a back burner due to COVID.

"With COVID and everything that happened with me and basketball, not just me but the whole world, it just slowed the decided to gamble with the NBA on the G League, but that to COVID, teams were placed in a bubble and half the owners had already lost so much money and no one really wanted to go forward at that point," Waters said.

With very little opportunities to go play anywhere, Waters said playing with the Outlaws just came up out of the blue when Brian (general manager) began blowing up Water's Instagram.

"One day I decided to read them. You know I haven't played in over a year, even though I've continued to work out, it doesn't assimilate to actual games and the hardest part of the whole process is getting started and so here I am getting started," Waters said.

Waters isn't the only one excited about the coming year, as his head coach expressed high hopes for his newest signee calling him 'special' during the press con-

"We're very fortunate to have him, he's gonna be a great one and help us to reach our goals," Corporal said.

Wayne Runnels, a citizen of the Cheyenne and Arapaho Tribes of Oklahoma is excited to be apart of this year's team, not only for himself, but his family and friends who now have an opportunity to come watch the team locally.

Runnels graduated Watonga High School and after graduating college in 2012, returned to his Tribal Nation to work for the R.E.Sp.E.C.T. Program for two years coaching youth basketball.

"It's exciting times to be here and I am thankful for this opportunity. I am the oldest guy on the team, but in my rookie season. I have played on the Independent Native

American basketball circuit for many years and I think it was always in me to play professionally, but I think the love for the game has come back into me stronger than ever and that's why I am so excited for this team and this opportunity," Runnels said.

For Chance Comanche, who has already crossed into the professional playing field, this is his opportunity to show he is healthy and ready to be back on the court as his old self after a two year hiatus stemming for a preventive hip surgery and from COVID.

"I graduated from Beverly Hills High in Los Angeles and went on to the University of Arizona where I played for two years before leaving to go pro. This is an opportunity for me to get back on the court and show I'm ready. I've been out two years, one year from a hip surgery and once I recovered, then COVID happened and there went another year automatically," Comanche said. "This is to show that I am healthy and ready to go."

The Enid Outlaws opened the 2021 season April 9 on the road against the Omaha, Nebraska Finest. In a neck-to-neck game, it came down to two free throws by Waters during the final seconds giving the Outlaws a win of 118-115.

The Outlaws will play their first home game 4 p.m., Sun-





2ND-EXHIBITION GAME, ENID, OK 15T - @ LITTLE BOCK LIGHTNING, ARKANSAS 9TH - @ OMAHA FINEST, MEBRASKA 2ND - V\$ WACO ROYALS, ENID. OK TITH - @ LITTLE BOCK LIGHTNING, ARKANSAS 8TH - VS MIDTOWN PRESTICE, ENID, OR 16TH - @ HOUSTON PUSH, TEXAS 9TH - VS HOUSTON PUSH, ENID, OK 15TH - @ BALLAS SKYLINE, TEXAS 23RD - VS OMAHA FINEST, ENID, ON 16TH - VS OMBHA FINEST, ENID, OX 25TH - © MUDTOWN PRESTIGE, WICHITA, KS

22MB - VS SHREVEPORT MAVERICKS, ENID, OK 23RD - VS LITTLE ROCK LIGHTNING, ENID, OK 28TH - @ OMAHA FINEST, NERRASKA

5TH - VS OMANA FINEST, ENID, OK 6TH - VS LITTLE BOCK LIGHTNING, ENID, OK TITH - @ LEWISVILLE LEOPARDS , TEXAS 13TH - @ MIOTOWN PRESTIGE, WICHITA, KS 18TH - 🛊 SHREVEPORT MAVERICKS , LOURSIANI 20TH - @ MIDTOWN PRESTIGE, WICRITA, KS 26TH - @ WACO ROYALS . TEXAS



LILLY THOMAS

continued from pg. 8

grow and reach their potential as an athlete.

"For the younger girls, I'm trying to get them ready to play high school basketball next year, all of the girls can play significant roles on their high school teams next year so this summer is about helping them prepare for school ball next year, and the recruitment process for them will come with time," Moore said.

And with time, Moore said he expects Thomas to commit to the game and continue to improve as a player for the summer.

"Lilly is an important piece of the team because she brings a unique skill set that no one else has, we have nine players and no two players are the same. Lilly is an unselfish player and has been very coachable in learning her role within this team," Moore said. With the potential to be a

really special player, Moore said she will gain the experience and confidence that will help her next season.

"One of the good things about Lilly is she has a lot of support at home and in school, so I know she'll be able to continue to improve

in all aspects of her game," Moore said. Thomas has since made

the Super 16 All-Star com-



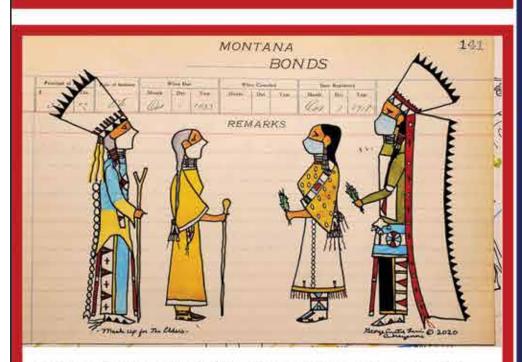
of the top 20 middle school players in Oklahoma. Lilly's parents are Ma-

ria Thorpe and BJ Thomas, she has two siblings, Macen Moore and Aspen Moore. Lily's grandparents are Dave Thorpe and Alice Marquez, and grandmother Kathy Longhat.

COVID-19 VACCINES: QUESTIONS ANSWERED!



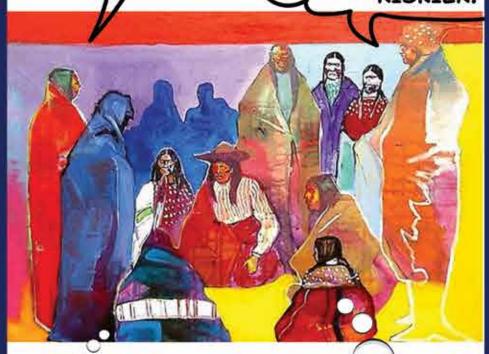
BY GETTING VACCINATED, YOU'RE HELPING EVERYONE!



THE QUICKEST PATH TO NORMAL
IS VACCINATING AS MANY
PEOPLE AS POSSIBLE.

I'M NURSING & WANT
TO GET PREGNANT.
SHOULD I GET
THE VACCINE?

ABSOLUTELY!
THE VACCINE IS
SAFE. GETTING
SICK FROM COVID
WOULD BE FAR
RISKIER.



WHAT ABOUT YOUNG PEOPLE?

IT'S IMPORTANT
FOR OUR COMMUNITY THAT ALL GET
THE VACCINE, ESPECIALLY THOSE
MORE LIKELY TO SPREAD COVID.

LIKE MY 22 YEAR OLD!

WILL THE VACCINE PREVENT ME FROM GETTING COVID-19?



AROUND 450 MILLION PEOPLE HAVE BEEN VACCINATED SO FAR & SERIOUS SIDE EFFECTS OR COVID ARE EXTREMELY RARE! UNTIL YOU & MOST PEOPLE ARE VACCINATED YOU WILL STILL NEED TO PRACTICE THE 3 WS:



...WEAR A MASK ...WASH YOUR HANDS

IOUÓÚLUOW DO T CET MY VACCINES



A MESSAGE FROM THE:



...COVID-19 TASK FORCE
...DEPARTMENT OF HEALTH & IHS
...LUCKY STAR CASINO
& TRIBAL HEALTH BOARD

ARTWORK BY BRENT LEARNED @BRENTLEARNED
GRAPHIC DESIGN BY LORI SIMS-COX